



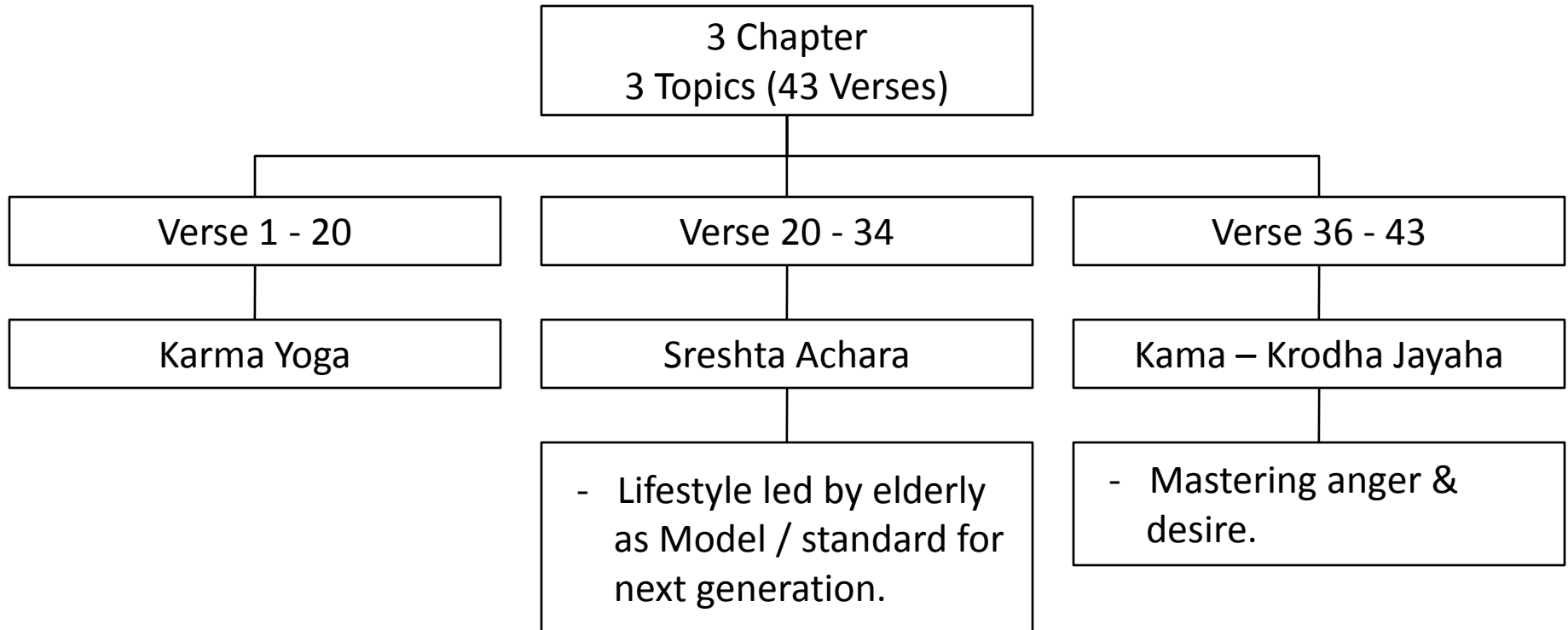
CHAPTER 3

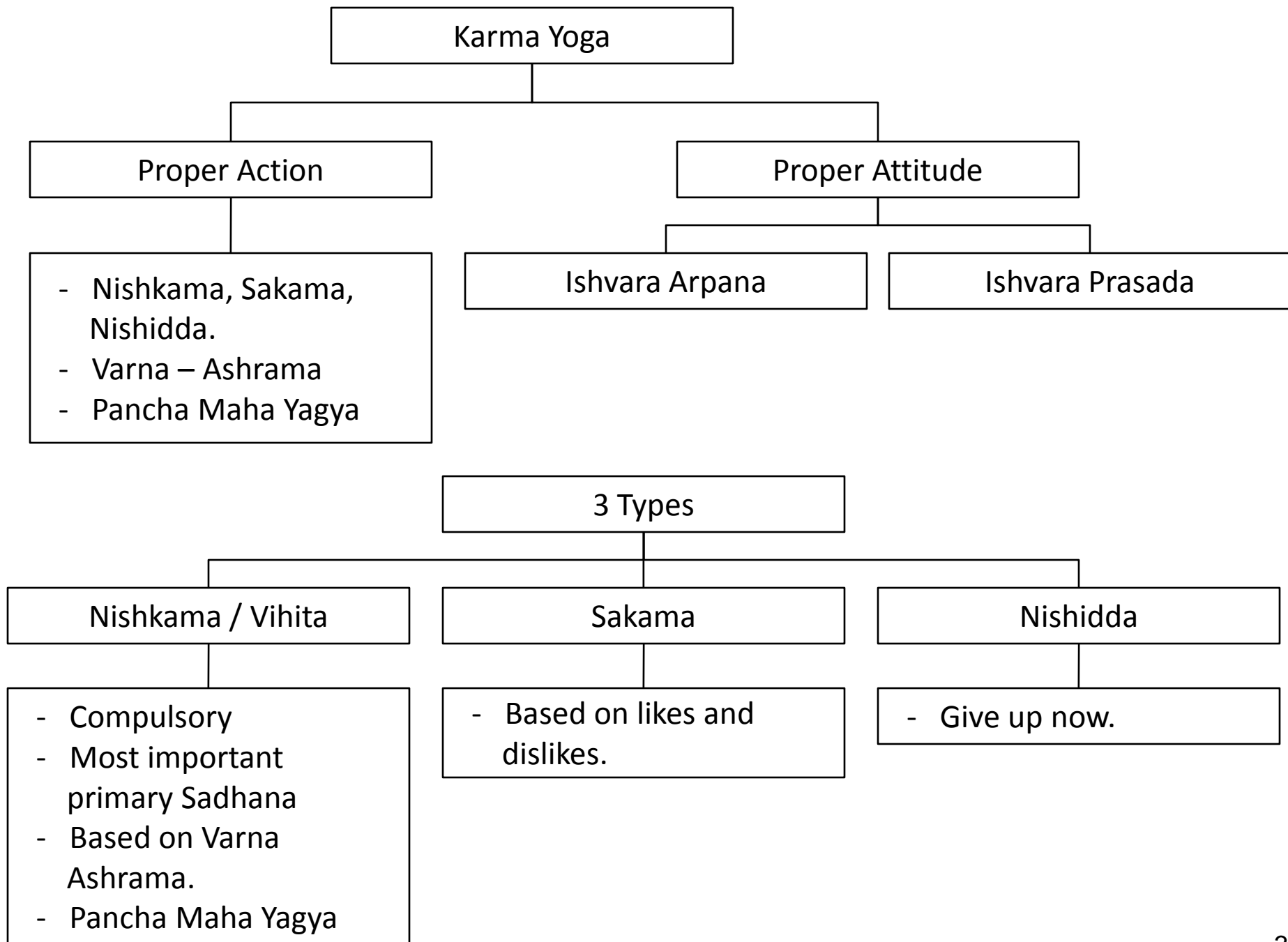
Karma Yoga

(Yoga of Action)

Chapter 3

Karma Yoga – 43 Verses





Pancha Maha Yagya

Deva

- Yagyam
- Agnihotram
- Daily Puja

Pitru

- Matru Pitru
Devo Bava.

Rishi

- Chanting
propagating.

Manushya

- Social
service.

Buta

- Cow, Tree

Sakama :

Baja Govindam :

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

Mudha jahihi dhanagamatsnam kuru sad-buddhim manasi vitrsnam I
yallabhase nija-karmopattam vittam tena vinodaya cittam II 2 II

Oh fool ! Give up your thirst to amass wealth, devote your mind to thoughts to the Real. Be content with what comes through actions already performed in the past. [Verse 2]

- Moderate, legitimate, if fulfilled blessing, if not fulfilled accept as Bagawans will.

Proper Attitude :

- Doing all actions as Ishvara Arpanam.

Shiva Manas Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham
Puuja Te Vissayo[a-U]pabhoga-Racanaa Nidraa Samaadhi-Sthitih |
San.caarah Padayoh Pradakssinna-Vidhih Stotraanni Sarvaa Giro
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

- Work is worship.
- What I offer to others, choose best.

One side	Other side
<ul style="list-style-type: none">- Karta- Ishvara Arpanam	<ul style="list-style-type: none">- Bokta- Prasada Buddhi- What I get is what I deserve at this stage of life.- Implicit surrender to will & justice of God.- Don't blame family, neighbour, devatas, lines in hand.- Total acceptance without resistance.- Resistance is sorrow, fear, depression.

4 Angles of Karma Yoga

(1)

Ishvara Niyatam

- Commandment
- Verse 8

(2)

Yagya

- Mature
- Verse 9, 12

(3)

Dharma

- Maintain Harmony in creation.
- Verse 14

(4)

Sreshta

- Achara + Samskara Karma

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ३.८ ॥

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३.९ ॥

The world is bound by actions other than those performed for the sake of sacrifice, do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३.१२ ॥

The Prajapati (the Creator), having in the beginning (of creation) created mankind together with sacrifices, said, “by this shall you prosper; let this be the milch cow of your desires – Kamadhuk” (the mythological cow which yields all desired objects). [Chapter 3 – Verse 12]

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३.१४ ॥

From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

Karma Yoga as Ishvara Niyatam : (Bagawan's commandment)

Verse 8 :

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
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Katho Upanishad :

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Yad idam kinca jagat sarvam prana-ejati nihsrtam,

Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti ॥ 2 ॥

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

bhisamsadvatah pavate, bhisodeti suryah I

bhisamsadagniscendrasca, mrtyudhavati pancama iti ॥ 1 ॥

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [II – VIII – 1]

- Duty as member of family, country.
- Most immature.
- We are created humanbeings of Lord and must follow his rules.

Karma Yoga as Yagya : (Worship)

- Mature, popular.

Verse 9, 11, 12 :

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३.९ ॥

The world is bound by actions other than those performed for the sake of sacrifice, do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः।
तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३.१२ ॥

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- As gratitude to Lord, worship as acknowledgement not afraid.

Karma Yoga as Dharma : (Harmonising)

- Creation interdependent, cycle process.
- Give & take to maintain Harmony.

Verse 14 :

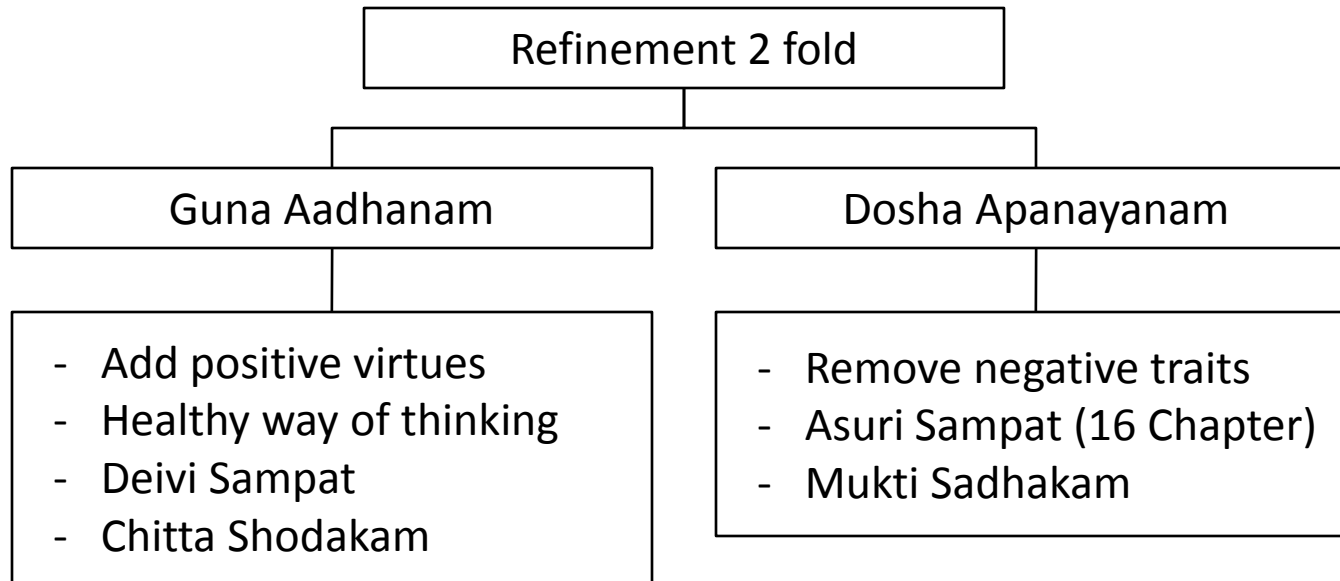
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From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

- Cows eat – give milk
- Tree takes nutrition from earth – gives fruits.
- If water stagnant, no use for bathing.
- If money, grain, knowledge stagnant with me, no use... must share.

Karma Yoga as Samskaras : (Purifying Rite)

- For refinement of mind.
- All duties – Upanayanam, Sandhya, Sradham.



2nd Topic : Sreshta Achara :

- **Arjunas question :**

Should a person after gaining Chitta Shudhi and Jnanam follow Karma Yoga?

- **Answer :**

Technically, logically, not required.

- **Example :**

Wash cloth	Till clean
Travel	Till destination reached

- Lord Krishna says as long as one is living in society Karma Yoga must be practiced. Not if in forest.

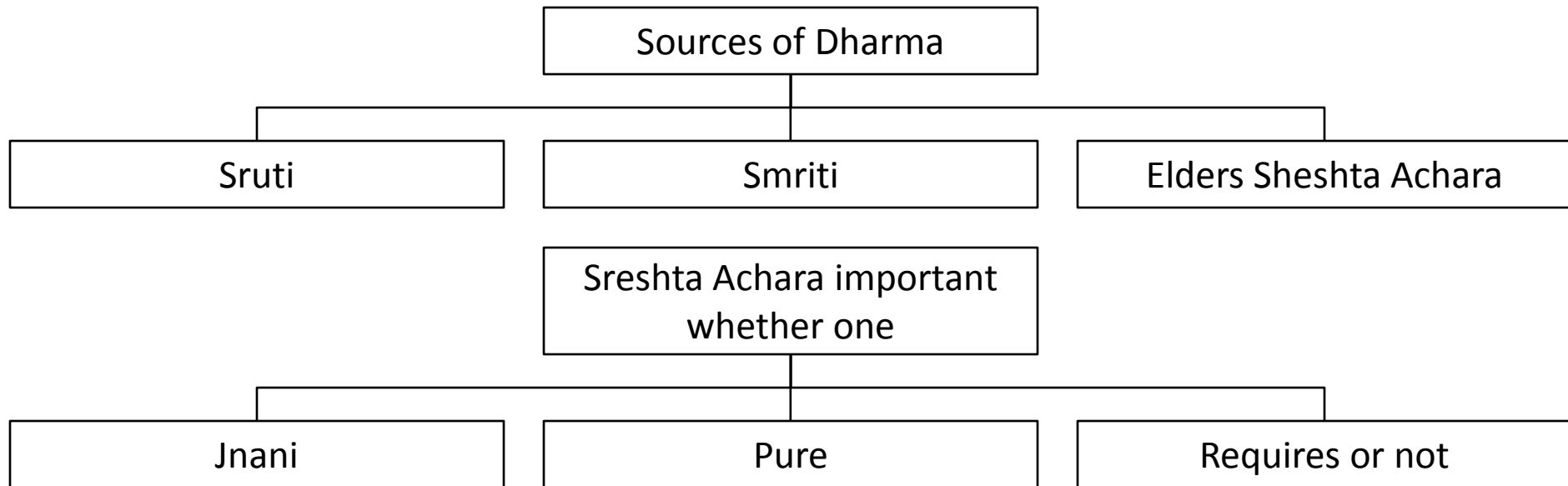
Verse 21 :

यद्वादाचरति श्रेष्ठस्तत्तदेवेतरो जनः।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- Yagya way of life – model for next generation. Subtle way of life can't be communicated to next generation easily. Life of values learnt by observation.
- After personality is set, can't change growing plant – pliable, adjust direction tree will not bend easily.
- **Example :**
 - Do Namaskara to parents, Mahatmas children imbibe the same.
 - Audio Visual teaching.
 - Children want role model, hero worship.

- Dharma - values not absolute – have exceptions.
- Varies from person to person, varna to varna, situation to situation.
- Ahimsa taught throughout Gita – in the end Arjuna asked to fight.
- Ahimsa – general rule but interpret as per society.
- We interpret Dharma as per our Raaga dveshas and convenience.



- Arjuna, Fight for world and next generation.

3rd Topic : Kama Krodha Jayaha

- Krodha is modified Kama.
- Learn to handle Kama, Krodha will be handled automatically.
- Kama and Krodha are 2 obstacles / hurdles to pursue spirituality.

3 ways to handle Kama

Indriya Nigraha

- Certain situations provoke, invoke Adharmic desires in mind.
- Physically avoid place.
- TV shows, Books, Movies, Dush Sangham
- Relatively easy.

Mano Nigraha

- Mind has capacity to develop Vasana.
- Gets into groove.
- Ashubha Vasanas discouraged.
- Shubha Vasanas encouraged.
- Thoughts require our support to continue.

Verse 34 :

- *Tayor na vasham aagachet...*

Viveka

- Permanent / Impermanent.
- Nitya – Anitya Vastu Viveka.
- Develop attachment to Lord.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३.३४ ॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway ; for, they are his foes. [Chapter 3 – Verse 34]

Verse 40, 41 :

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३.४० ॥

The senses, the mind and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३.४१ ॥

Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom. [Chapter 3 – Verse 41]

Conclusion :

- Pursue Karma Yoga.
- Reduce Sakama.
- Increase Nishkama.
- Chitta Shudhi comes, Kama Krodha Jayaha.
- Follow Jnana Yoga.
- Get Moksa.



BHAGAVAD GITA

Verses for Introspection



CHAPTER 3

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३.१ ॥

Arjuna said : If it be thought by you that knowledge is superior to action, O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३.५ ॥

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakrti (nature). [Chapter 3 – Verse 5]

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ३.८ ॥

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks “I am the doer”. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that “gunas as senses” move amidst “gunas as objects”, is not attached. [Chapter 3 – Verse 28]

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

Renouncing all actions in Me, with the mind centred on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३.३३ ॥

Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ हास्य परिपन्थिनौ ॥ ३.३४ ॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway ; for, they are his foes. [Chapter 3 – Verse 34]

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३.३६ ॥

Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

श्रीभगवानुवाच

काम एव क्रोध एव रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The blessed lord said : It is desire, it is anger born of the ‘active’, all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३.३८ ॥

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

इन्द्रियाणि पराण्याहर्निन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यौ बुद्धेः परतस्तु सः ॥ ३.४२ ॥

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३.४३ ॥

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer. [Chapter 3 – Verse 43]